

the cause of all subsequent troubles, what Pym said of the Earl of Strafford, under impeachment: "If there were any necessity, it was of his own making; he, by his evil counsel, had brought the king into a necessity; and by no rules of justice can be allowed to gain this advantage by his own fault, as to make that a ground of justification which is a great part of his offence."

The chain of events is an unbroken one—treaties made under duress, slow fulfilment or misunderstanding of terms, further demands on the part of the aggressive power, allegations of petty wrongs that have obviously proceeded from the initial great wrong. Such allegations constitute the fringe hanging on the naked body of Tibetan offence; that naked body was the gift-sending to the Czar. As to why that was considered a wrong, we have already inquired. As to the propriety of dwelling but shortly on the contentions about a non-existent trade, Æsop wrote fables to serve in just such cases. We are hearing the wolf and the lamb engaging in a world-old conversation. The action follows, and we may now follow the action.

When the South African war had been ended, when the chase of the Mad Mullah had ceased to demand great attention, when Japan had begun a brisk correspondence with Russia about Manchuria, the time seemed ripe for urging again an unwelcome trade upon the Tibetans who ask but one thing in all the world—that they be let alone. A high commissioner was appointed, his escort was gathered; just enough, he declared to the frightened Tibetans, for illustrating the dignity of his office; it